



Kratki znanstveni članek Short scientific paper (1.02)
Besedilo prejeto Received: 13. 5. 2023; Sprejeto Accepted: 21. 8. 2023
UDK UDC: 271/279=111
DOI: 10.34291/Edinost/78/01/Cairovic
© 2023 Čairović CC BY 4.0

Ivica Čairović

Key Words and Phenomena in the Domain of Anglo-Saxon Studies: Overcoming the Differences between the Churches in the East and West

*Ključne besede in pojavi na področju
anglosaških študij: premagovanje razlik
med Cerkvama na Vzhodu in Zahodu*

Abstract: The article focuses on the research of the main theological and historical phenomena which may initiate the process of ecclesiastic reconciliation of the East and West as well as, in the same manner, provide opportunities to question some of the parameters within Anglo-Saxon studies. Basic terms diagnosed in the context of Anglo-Saxon studies in question provide the perspectives which are going to be the rudiment for further research that will lead to the appearance of various prejudices and half-truths which, without being questioned, will continue to exist in this and future generations. Starting the joint research from the aspect of extremely complex and multidisciplinary Anglo-Saxon studies may well effect the development of the dialogue and final ecclesiastical reconciliation of the East and West. This should be based on historical facts so that the conclusion of the scientific research within Anglo-Saxon studies will be valid and precise, and in no way ambiguous and insufficiently acceptable for both the western and the eastern individual. The article points out some perspectives of the future research within Anglo-Saxon studies.

Keywords: Anglo-Saxon studies, Frankish Kingdom, Rome, The West, The East, Catholicism, Orthodoxy

Izleček: Članek raziskuje glavne teološke in zgodovinske pojave, ki lahko pripomorejo k cerkveni spravi Vzhoda in Zahoda ter obenem omogočijo prevpraševanje nekaterih prvin znotraj anglosaških študij. Osnovni pojmi, opredeljeni v kontekstu obravnavanih anglosaških študij, ponujajo perspektive, ki bodo osnova za nadaljnje raziskave; te se bodo ukvarjale s pojavom različnih predsodkov in polresnic, ki bodo nedvomno obstajali še naprej – v tej in prihodnjih generacijah. Začetek skupnega raziskovanja z vidika izjemno kompleksnih in multidisciplinarnih anglosaških študij lahko dobro vpliva na razvoj dialoga in dokončne cerkvene sprave Vzhoda in Zahoda, ki naj temelji na zgodovinskih dejstvih, saj bodo le tako dognanja znanstvenega raziskovanja znotraj anglosaksonistike veljavna in natančna, ne pa dvoumna in premalo sprejemljiva tako za zahodnega kot vzhodnega posameznika. Članek nakaže nekatere perspektive prihodnjih raziskav znotraj anglosaksonistike.

Ključne besede: *anglosaške študije, Frankovska država, Rim, Zahod, Vzhod, katolicizem, pravoslavlje*

Introduction

In 2007 Brother Alois from the Taizé Community said that in some situations, mainly in broken relationships, reconciliation between the Churches seem elusive. However, if we are aware that the very desirability for it is at the same time the beginning of reconciliation, it is necessary that the process of reconciliation begin based on the grounds of scientific and historical facts. Throughout the centuries, Jesus Christ took on Himself things that were hopeless at the particular historical moment and He used evangelical way to deal with all human misfortunes. Therefore, it is necessary to believe in Him so as to provide Him with everything needing reconciliation. This calls for us to use the opportunity and make the first step, no matter how small it is, and reduce the tensions between the people, especially between the Churches. In addition to what has been said, we have to be aware of the fact that reconciliation may transform our societies deeply and completely, because the Spirit of the resurrected Christ renews the face of the earth. So, let this dynamics of Resurrection move us towards making the first step. Let us not be discouraged by the complexity and long history of the problem. We should not forget that we can start dealing with something small, such as repetitive reading of the historical sources, observing the facts and discussing previously made conclusions. We should not lose heart because the Church community nourishes us: *the Church is where we are together with each other.*

This article presents one suggestion for starting the process of reconciliation between the Churches in the East and the West within the research of the historical events and theological phenomena in Anglo-Saxon studies. This is an introduction to larger and extensive research in the field of Anglo-Saxon studies and can be considered as a methodological guide for future research.



1 Anglo-Saxon studies

Within Anglo-Saxon studies, there are studies on historical, theological, archaeological, cultural, social and literary accomplishments of the people who lived on the British Isle from the 5th century, i.e. observed only from the aspect of Christianity, from AD 596 when the Roman missionaries came, until 1066 and the Battle of Hastings, when the Normans conquered the British Isle. These studies are multidisciplinary and the research is drawn from archaeological, numismatic, narrative and diplomatic historical sources of the Isle as well as the continental part of Western Europe. They can also be observed from the cultural, literary and social aspect. So, from the very attempt to define the range of Anglo-Saxon studies, we can clearly see the multi-layered complexity of the research which leads to the multidisciplinary approach to the topic as well as studying of the results and conclusions from multiple scientific areas (philosophy, literature, archaeology, history and, last but not least, theology) with their tangent disciplines.

Knowing that in the 20th and 21st centuries, many researchers from different universities have analysed a lot of narrative sources and relations between the people who influenced the development of Anglo-Saxon history, religion and culture, the final aim of this work is to show the extent and the perspectives of these studies as well as the possible future researches which are directly related to the Christians in the western Europe, especially to their relationship with the Christians in the eastern Europe.

As we know, Bede (Beda Venerabilis)¹ provided the first systematic and extensive history of Anglo-Saxon Church in the first half of 8th century, and after that, Eddius Stephanus from Ripon (1927) and later historians

1 The most important work of Bede Venerabilis *Historia Ecclesiastica gentis Anglorum* was translated at the end of 20th and the beginning of the 21st centuries into several world languages which is a sign that Anglo-Saxon studies have been spreading all over the World: 1982: (in German) translated by Günter Spitzbart, Darmstadt; 1989: (in Chinese) translated by Chen Wei-zhen and Zhou Qing-min, The Commercial Press, Beijing; 1994: (in English) translated by Judith McClure and Colin Roger (Oxford: Oxford University Press); 2003: (in Russian) translated by Vadim Erlikhman (Saint-Petersburg: Алерея); 2005: (in French) notes written by André Crépin, edited by Michael Lapidge, translated by Pierre Monat and Philippe Robin (Paris: Cerf); 2008: (in Japanese) translated by Hiroshi Takahashi (Tokyo: Kodansha); 2008: (in Czech) translated by Jaromír Kincl and Magdaléna Moravová (Prague: Argo); 2009: (in Italian) edited by M. Lapidge, translated by Paolo Chiesa (Milano: Fondazione Valla-Arnolfo Mondadori); 2015: (in Slovenian) translation and notes by Bogdan Kolar and Miran Sajovic (Celje: Mohorjeva družba).



Aethelweard from Wessex (1961), John of Worcester (1848-1849), Wulfstan from the 11th century (Bethrum 1957), as well as Eadmer (Edmer) and William from Malmesbury (1998) from the 12th century explained their visions of Anglo-Saxon history. At the special historical moment (Battle of Hastings, 1066), there was an interruption in the continuity of Anglo-Saxon culture and literature, and Anglo-Norman age entered the British Isle historically and culturally. Henceforth, there was a very long period of a weakened interest for Anglo-Saxon studies. Nowadays, as such, Anglo-Saxon studies are developed all over the world.

The first English chroniclers and the writers of annals pointed to the historical phenomena and searched for the relationships on the Isle and with the neighbours; they were looking into the influences from Rome and continental Europe, especially Frankish Kingdom. Only these historical sources can be used as a cornerstone in a diagnosis of theological and historical phenomena which Anglo-Saxon Britain created in the period from the late 6th to the first half of 11th century and they can be used to guide us in the process of examining these phenomena in a wider ecclesiastical context.

The awakening of interest related to Anglo-Saxon studies in Europe after 12th century, but rose after Ranke's new scientific and methodological accomplishments with emphasis on the empiricism during historical research (Iggers and Powell 1990, 223), which influenced a lot of historians to change their methodological approach within their studies and to address the historical material with significant criticism. The modern historians continued to search through the historical sources from the period of Anglo-Saxon England, but this time within the research of a wider context.

Since the appearance of the Internet, a large number of Anglo-Saxon historical sources became available to a great number of researchers. Therefore, at the end of 20th and the beginning of 21st century, the frame of research of Anglo-Saxon studies widened from local subjects, which only north-western European scientists were interested in, to various influences and perspectives of Anglo-Saxon studies, mainly to the East.



The aim of this work is to state the key terms and phenomena, and also the perspectives of the research in the domain of Anglo-Saxon studies in the 21st century which may influence the ecclesiastic reconciliation of the East and the West.

Distinguishing the terms and historical phenomena should point out to the research on historical and theological fields of the territory of the East and the West in order to, via serious and scientific dialogue, reach the facts which would have the effect on the positive solutions to the problem from the past related to the relationship between the Orthodox and the Catholic Church.

2 Key terms and phenomena in the domain of Anglo-Saxon studies

There is a wide range of scientific disciplines within Anglo-Saxon studies and all of them together can be used to understand and learn the most important historical and theological terms and phenomena from the Middle Ages in Western Europe. It is utterly important for this work to emphasize that all the terms and phenomena first have to be correctly defined, and then, using the appropriate scientific methodology, reach the conclusions relevant to the improvement of relationships between the Churches and generally the people of the East and the West. Only then will the accurate concluding and avoiding concealment of truth within social and humanistic sciences be able to create new communicative relations and make fertile grounds for the development of relationships in the cultural and theological areas. At the same time, these would be the future perspectives in the development of Anglo-Saxon studies. What will be the key terms and phenomena? We can mention: *filioque*, as influence of Frankish on Anglo-Saxon studies, *Carolingian Renaissance* and the attitude towards Anglo-Saxon studies, *Anglo-Saxon art* and *Frankish iconology*, as well as the relationship between Anglo-Saxon England and the Frankish Kingdom seen from the vision of *Anglo-Saxon mission* in the continental part of Western Europe in 8th and 9th centuries, etc.

Within the research of the previously mentioned phenomena in the field of Anglo-Saxon studies, especially in the relationship between the East and



the West, there should be a clearly described understanding of theological and historical novelties in the ecclesiastical life and theology of the period. The clarification should also include the introduction of *filioque* into Christian religion (Siecienski 2010, 16) in a wider social-religious context in Western Europe. This special research within Anglo-Saxon studies would also include south-eastern European area, with its religion, in a wider social and religious context of the Western Europe.

This research would also include south-eastern European area in the missionary context, with its more focused implications on Pannonian-Balkan region because of the usage of term *filioque*. This could be accomplished by analysing all religious formulations (the Creeds) in Western Europe in 9th century. In an intercultural context, the analysis of the material that Anglo-Saxon theologians and clergymen wrote should be conducted, as well as the analysis of the theology, created on the Frankish court. This refers primarily to Alcuin (an attempt to detect the influence on the authors who inherited Alcuin and also his relationship and influence on English clergy and monasticism in Western Europe) within the analysis and final clarification of the process of introducing *filioque* into Western Christianity.

How should a study of *filioque* in the West in the contest of Anglo-Saxon studies be analysed? The research of the written Creeds that Anglo-Saxon bishops gave to the Archbishop of Canterbury (1973) has a multidisciplinary aim because it conveys, at the same time, systemic theology with the historical and political conditions in that geographical area before 1054 (the year of The Great Schism) and thus unites the intentions of the Anglo-Saxon rulers to impose onto the Anglo-Saxon Church their own opinion of it as well as the religion within both foreign and domestic policy. There is an appropriate and prominent example made in the early Middle Ages of bishops in eparchies in the Anglo-Saxon England who were related to Canterbury, Rome and Frankish Kingdom and showing in this way the circulation of dogmatic studies in that area of the Western Europe. Therefore, the aim of the researches done during the Middle Ages, related to all the religious novelties is the analysis of the Creeds that bishops in the Anglo-Saxon England handed in to the Archbishop of Canterbury after the elections but before ordination, because these Creeds carry not only the continental influence but also the influence of archbishops



and metropolitans who governed larger and more important dioceses in Anglo-Saxon Church related to smaller ones whose bishops used Creeds by already accomplished and very influential older bishops.

During the theological and philological analysis of the Creeds of the bishops in the Anglo-Saxon Church until 1066, it is also necessary to analyse the historical context in Anglo-Saxon England. Then, after finishing the research on the very Creeds, it should be concluded which were the continental influences on writing these religious formulae and what was the fate of Anglo-Saxon bishops in the Middle Ages like.

A possible scientific contribution of such research lies in the fact that the political influence was considerable. It is of great importance to find the answers whether the foreign affairs made a direct influence on writing those Creeds by Anglo-Saxon bishops, which can be seen in *filioquistic* aspirations of the bishops (Kinefrit from Lichfield, Deorwolf from London, Mukel from Hereford and bishops from Cornwall and Danwich) who sent their Creeds to Keolnot, the Archbishop of Canterbury. Why? Because those were the bishops who were connected to Canterbury, and through co-rulers, or *bretwalda* in England and with Frankish Kingdom, i.e. Frankish Church, introduced the term *filioque* into a medieval theological system in Western Europe.²

It is clear that some of the theological influences came into England from Frankish Kingdom, not only from Rome. A great number of pilgrims who came from England to Rome show not only spiritual bond on the highest level, but also a very possible influence on the educational system and the English court itself, which also came from Aachen, too. Therefore, the *Carolingian renaissance* influenced greatly the Anglo-Saxon rulers and thus political, cultural and theological influence was transferred to insular Church dignitaries, which is clearly seen in the Creeds of Anglo-Saxon bishops, especially in the 9th century (Wilcox 2014, 332).³ However, this

2 Especially because of Felix (from Frankish Kingdom), who was the secretary in the court of the King Ethelwulf, which is why the influence of *Carolingian renaissance* can be seen in Anglo-Saxon England in the period from the 4th until the 6th decade of the 9th century.

3 Miranda Wilcox analyses only Creeds of Wulfstan and Kinefrite because she emphasizes these two Creeds as representatives of the current atmosphere both in the country and in the Church, thus



investigation of Creeds has to be continued through the following period, until the Battle of Hastings in 1066 when Anglo-Saxon England was destroyed as well as the new political creation on the Isle - Anglo-Norman England. Right through the analysis of the Creeds between 7th and 11th centuries (Čairović 2014, 101-102) can the influences on the Church and the state on the British Isle be explored, as well as the relationship between the very state and the Church among the Anglo-Saxon tribes on the Isle (Čairović 2020, 58-64). Using these Creeds the influence of the usage of the *filioque* will be explained. Since the period of use of this dogmatic phenomenon is divided into Frankish and Roman, the analysis of Creeds in Anglo-Saxon England leads to the conclusion about the influence on Western Europe. Roman and Frankish missionaries carried different traditions precisely regarding the *filioque*.

In the context of interaction of the phenomena within the *Carolingian renaissance* and Anglo-Saxon studies, it is advisable to explore the annals and the influence of another key intellectual and theologian in Frankish Kingdom during the reign of Charlemagne - Theodulf from Orleans. After the analysis of the theological practice and influence of this Frankish Church dignitary within Anglo-Saxon studies it is of utmost importance to explore the description of the relationship between the East and the West in the 9th century through the analysis of Frankish, i.e. Theodulf's answer to eastern icon veneration that was proclaimed on the Seventh Ecumenical Council (787). Eastern icon veneration and canons on the Seventh Ecumenical Council forced Frankish theologians to give a theologically based response. This is where the attitude of Frankish court and coherence of the relationships of those with the political power in the Western Europe in relation to the East should be sought.

Within the research in the domain of reciprocal Anglo-Saxon influences on Frankish theologians and missionaries, as well as the perspectives for further theological and historical researches, it is necessary to analyse the relationships of the Frankish missionaries and Cyril and Methodius' mission in the 9th century, whose implications may be identified in today's relations

analysing them in a historical-linguistic manner and linking them to the style of papal files as well as showing the importance of the echoing Carolingian epistolography.



of the people on the Balkan peninsula. Why? Frankish missionaries understand that the mission from the Constantinople lack some theological elements (e.g. *filioque*) which were very important to them and thus turn to Pope with the request to question the missionaries from the East and their theological practice, which clearly points to differences between opinions of the Church dignitaries both from the East and the West. When this relation is reconsidered and differences in the period diagnosed the possible conclusion from the aspect of modern theological and historical science should form standards in the dialogue after which the reconciliation between the East and the West (Osredkar 2019, 88) in the context of Anglo-Saxon studies could be possible. Again, it should be pointed out that Anglo-Saxon England and Frankish Kingdom act independently on the continental part of Europe and therefore it would be a good idea to monitor potential direct and indirect influences in the period between 8th and 9th centuries. Anglo-Saxon mission in the area at that time is sufficiently strong, which can be seen from the historical sources, encroaching all the societies on the west-European grounds, therefore it is crucial to monitor and analyse all the activities and consequences of the missionary activities in the area.

Therefore, within future perspectives of Anglo-Saxon studies, special attention should be focused on the analysis of understanding the theological term *filioque*, which was the cause of many a trouble both in the East and the West during a period of a thousand years. Doing so, all obstacles based on traditional theological standing within Holy Trinity and Pneumatology would be removed. In the context of the research, it is important to start from the analysis of Alcuin's, and then in the field of iconology, Theodulf's theological works, and after identifying the influences on both of them, it is necessary to search for their possible influences on the later theologians in the West, especially at the moment of very important events in the later period, i.e. the age of Reformation and counter-Reformation. In these two significant aspects of Anglo-Saxon studies it is important to include perspectives which provide new research in the field of missionary work and the methodology of the missionaries from the East (Constantinople) and the West (Rome, Frankish Kingdom and Anglo-Saxon England) in the period between 8th and 9th centuries on the area of today's Western Europe. It was then that the first contacts were made with the Slavs, who became Christians.



3 Perspectives for theological-historical research Anglo-Saxon studies in the context of reconciliation of the Churches of the East and the West

Comparative analysis of theological aspirations of western and eastern Church fathers in the period from 7th to 11th centuries within contemporary dialogue between the Churches of the East and the West, and only on the subjects which led to schism in 1054, will give new possibilities in the process of overcoming dogmatic differences mainly based on historical evidence which should again be incorporated into a wider religious and cultural mosaic. Such scientific insight and cultural self-awareness analysed and described within scientific disciplines in the context of Anglo-Saxon studies should present the potential of the eastern, i.e. Orthodox theological thought in the context of integral European intellectual flow as well as impacts of acts of Orthodox theological thought, in the past and the present, and its influence on European religious and cultural territory throughout the centuries.

Apart from adequately defining theological terms and then putting them in a real historical context which can help overcome the differences between the attitudes of the Churches in the East and in the West, it is also necessary to point out that in the area of iconology and culture, Anglo-Saxon art showed that in the period of the second half of the first millennium, England was connected to its neighbours by the sea which it was surrounded by. Those relations with the neighbours were seen in multiple areas, and for the analysis of one of historical phenomena within Anglo-Saxon studies, it is art that was chosen. In this way it could explain the perspectives which were also the possible consequences of the influence of Anglo-Saxon studies on the historical phenomena in the Western Europe in the second millennium. The three perspectives in the domain of art which cannot be avoided in the research within Anglo-Saxon studies would be: mutual relation of Anglo-Saxon, Celtic and Scandinavian art; then, the relationship towards the Holy Bible; and finally new approach to icons and iconic in the West. Why exactly these perspectives within Anglo-Saxon studies? For the reason of migrations of the insular population due to their religious motives; pilgrimages to Rome and Gaul and missionary work in the north-west of Europe, where pagan tribes dwelt; the arrival of Anglo-Saxon missionaries to the territories which were under



the reign of Charlemagne. In that period, Aachen was the place where the Holy Bible was being copied painstakingly and the translated and interpreted text was being watched over, which Anglo-Saxon missionaries and Church dignitaries immediately saw and guarded. The same attitude towards books from the Holy Bible is also seen in the files of Anglo-Saxon theologians of that time. Accordingly, the formerly mentioned three perspectives clearly show how close was cultural and social connection among the people on the British Isle and the northern and central parts of the Western Europe. It also points out to the future perspectives in the answer to the question: What has that connection brought to generations to come? The Holy Bible became the sole ideal (*sola Scriptura*) artistically and religiously, and then, questioning of the iconic in the context of decisions made by The Seventh Ecumenical Council, the council in Frankfurt (794) and the *Libri Carolini*, i.e. Aachen artistic and theological, so-called iconoclastic aspect, brings a different understanding of icons in the later times, especially in the Protestant European areas (Čairovič 2018, 25–27).

Therefore, Anglo-Saxon approach in art with all its influences, with the occasional syncretism between the two millennia, conditioned a different research of the religious feeling (*icon veneration*) of the German population in the continental Western Europe during the period of the late Middle Ages in regard to Rome and Constantinople (Trontelj 2022, 20). In the context of the spirit of *Carolingian renaissance* in the course of copying and reading of the Holy Bible and ideas of Aachen court about the attitude toward the icon from 8th century, all the above mentioned could make The Holy Bible the only rule of faith (*sola Scriptura*) in the Protestant environment of the later period, with the lack of icon reverence in the way they were respected both in the Orthodox and the Catholic Churches. Rereading of the decisions of the Second Council of Nicaea (787) and Frankish Council (794) could harmonize the opinions of Frankish and eastern theological terms on the question of icon veneration and thus would dogmatic formulae in the West be formed in the context of better understanding of iconology.



Conclusion

Anglo-Saxon studies do not imply only one geographical whole in a certain period of time, therefore all the research in the domain of the actual studies should be multidisciplinary (starting from philology, i.e. the language and the literature, and through historical events – using the research of all subsidiary historical disciplines – enlightening theological grounding of the new perspectives on Church Fathers of the West in the second millennium) and should include systematic division of historical periods (from the end of 6th till the middle of 11th centuries) in order to simplify the analysis of the personalities from the Anglo-Saxon milieu who took part in the events as well as their influence on the further ongoings in the Western Europe. It is, first of all, necessary to choose the key words, i.e. phenomena, which will further lead to hypothetical questions and premises, in order to ground the conclusion of a particular event or a person. Analysing narrative historical sources and modern interpretations leads to scientifically based hypotheses, so that the confirmation of methodological questions and answers depends on a wide range multilayered analysis of the historical sources.

The key word within Anglo-Saxon studies which refers to the relationship between the East and the West could – initially in dialogue – be *filioque* (Bogataj 2016, 128). The analysis of all the collected and systematically organized knowledge concerning the very beginning of the use of a theological learning *filioque* in the western Church in the period of the early Middle Ages, both general and the one in a specific field of aspect of historical research, would condition the conclusions about early relations between German and Roman Christians. The research about this theological and historical phenomenon would again have to be multidisciplinary and the answers to the brought up questions unbiased, justified and systematic, because all the hypotheses would be confirmed and checked by exact historical sources so that valuable conclusions could be reached. The next key words are: missionary work in the East and the West; the attitude of the Carolingian Renaissance to Anglo-Saxon culture; Anglo-Saxon art; the attitude towards the Holy Bible; and the new approach to the icon and the iconic in the Western Europe.



Therefore, only from these couple of mentioned keywords within future research in the domain of Anglo-Saxon studies, it is possible to see the complexity and variety of topics which can help overcome the differences between the eastern and the western Christianity, and possible conclusions of the above mentioned studies may help the 21st century society look at its history from a different angle and to give new, different answers to the old questions, which should imply rapprochement of the European Christian population not only on the religious but also on the social and economic level.



References

- Æthelweard.** 1961. *Chronicon*. Edited and translated by Alistair Campbell. London: T. Nelson.
- Bethurum, Dorothy, ed.** 1957. *The Homilies of Wulfstan*. Oxford: Clarendon Press.
- Bogataj, Jan Dominik.** 2016. Consensus Patrum kot temelj za reševanje vprašanja Filioque od Pisma Marinu Maksima Spoznavalca do Notule Roberta Grossetesta. *Edinost in Dialog* 71/1-2:117-129.
- Eddius Stephanus.** 1927. *The Life of Bishop Wilfrid*. Edited and translated by Bertram Colgrave. Cambridge: Cambridge University Press.
- Iggers, Georg, and James Powell, ur.** 1990. *Leopold von Ranke and the Shaping of the Historical Discipline*. Syracuse, NY: Syracuse University Press.
- John of Worcester.** 1848-1849. *Chronicon ex chronicis*. Edited by Benjamin Thorpe. 2 vols. London: Sumptibus Societatis.
- Osredkar, Mari Jože.** 2019. Katoliški temelji medreligijskega dialoga. *Edinost in Dialog* 74/2:87-97. <https://doi.org/10.34291/edinost/74/02/osredkar2>.
- Richter, Michael, ur.** 1973. *Canterbury Professions*. Torquay: Devonshire Press.
- Siecienski, Anthony Edward.** 2010. *The Filioque: History of a Doctrinal Controversy*. Oxford: Oxford University Press.
- Trontelj, Nik.** 2022. Ločenost Cerkve in države v Evropi: zgodovina in sedanji trenutek. *Edinost in Dialog* 77/2:15-27. <https://doi.org/10.34291/edinost/77/02/trontelj>.
- Čairović, Ivica.** 2014. Veroispovedanje u Engleskoj u 7. i 8. veku. *Bogoslovlje* 73/2:93-105.
- . 2014. Anglosaksonska umetnost: Hronologija. Uticaji. *Perspektive. Vestnik PSTGU. Serija* 5 30: 9-32.
- . 2020. Veroispovedanje u Engleskoj u 9. veku. *Bogoslovlje* 79/1:57-76.
- Wilcox, Miranda.** 2014. Confessing the Faith in Anglo-Saxon England. *Journal of English and Germanic Philology* 113/3:308-341.
- William of Malmesbury.** 1998. *Gesta regum Anglorum*. Edited and translated by R.A.B. Mynors, R. M. Thomson and M. Winterbottom. 2 vols. Oxford Medieval Texts. 2 vols. Oxford: Oxford University Press.

